

The testament of Gad
my chyldre that oftymes I wold ha
ue kylled hym; for I hated him eu
fro my herte; & I had no mercy at
all toward hym; & I dyd conceyue
this hatred for hys dremps sake!
& I wold haue deuoured hym fro
the erth of the lyving: eyn as the
Calfe deuoureth the grasse of the
grownde: wherfore I and Judas
dyd sell him to the Ismaelytes for
xxx. peces of gold/ of the which we
take .x. & shewed .xx. to our brethre
And so was I lead with couetyse!
that I wold haue kylled him. But
the god of our fathers dyd deliuer
hym out of my hādes/ that I shuld
not do that in iquyte in Israell.
And now my chyldren / here you
my wordes of trouth/ that ye may
do iustyce & all the law of the hyest
and you shal not go out of y way
of y spirit of hatred/ for that spirit
is

The Testament of Gad.

is enyl in al the actes of men. wha
foeuer man doth he doth hate and
abhorre it / if he do the law of y lord
he doth not prayse it. If a man go
about rightwisnes & feare the lord
he doth not loue hym / he dyspyseth
trowth / he doth enuy hi that setteth
his goodes in good orde. He doth
embrace backbityng / he doth loue
arrogancy / & bycause hatred hath
blinded his soule / he doth vnto his
neyboure as I dyd vnto Joseph.
Therfore my chyldre kepe you fro
hatred / for it doth worke iniquite
agaynst god himself / for it wyl nyl
here the wordes of his comaund
mêtes and the loue of his neybou
and it synneth agaynst god. For i
a brother do trespas / Inuys wold
streyght way haue it shewed to a
men / and doth hast that he shuld b
Damned for the trespas and be pu

nyl the p

The Testament of Gad

hvg

Wyl

The Testament of Gad.
Gad is bound to death: & if it be a seruant
that trespasseth/he doth accuse him
before his master / & he doth stru-
ke all maner wayes of persecucio-
n agaynst hym / if that he maye kyll
ym by any meanes. For hated
doth worke w enuye agaynst them
that do well / & is euer sozry when
doth here or se that they prosper
as lyke as loue louth / yea / euen
them that be dead / & wyssheth that
they were on lyue / and them that
be in p sentens of deeth (if it might
be brought to passe) wold deliuer
ym from death. Euen so hatred goyth
out to destroy the that lyue / and
them that haue trespased neuer so
litle / it iudgeth them vnworthy to
lyue: for the spirit of hatred doth
make in the frowardnes of mynde
to helpeth Satan in all thinges
to the deeth of men. But the spy-
rite

The Testament of Gad.

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The Testament of Gad.

cept of loue in longe sufferynge do
worke with the lawe of god for the
helth of men. Hatred is euyl, for
taryeth continually with the lawe
alway spekyng agaynst the truth
makyth much a do for smal trybles
and it deckeneth the lyghte with
derknes: it calleth sweet thynges
sour: it setteth forth fals treyter
warre/iniury & a boundance of al
maner of euyls. I teche you those
things which I haue lerned by ex
periens my childe: that ye may be
hatered and cleue vnto the loue of
the lord. Ryghtwysnesse casteth
forth hatred / humylte kylleth ha
tred: for the rightwylle & the me
mā is ashamed to do vniustly / no
rebuked of another but of his ow
hert: for god doth defend his counse
he doth not backbyte a mā for fe
of the hyest: he that feryth the lo

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The testament of gad

Wyll not offende / nor yet in hys
thought do inturlye against a mā
Thes thig I knew I at y last after
that I dyd repent me of misorde-
ring Joseph. For y trew repentāce
which is of god / doth mortify a mā
to obediēce / it dryupth away dete-
kenes & lightnyth eys. And gryneth
knowledg to the soule & ledeyth cou-
sell vnto helth. And a mā shall lerne
ne those thynges by penance / that
he neuer lerned of man. For it dyd
bring vnto me the sycknes of y ly-
uer / & if the prayers of my father
Jacob had not bē / truly I had died
streyght way. For a man is lyckly
to be punished by those thynges he
both spenne. Where by cause my ly-
uer was vnnmercifully disposed a-
gainst Joseph / in my lyuer I suf-
fered vnnmercifull / I did suffer iud-
gemēt yspace of. xi. weekes / as y trew
me of

The Testament of Gad:

one of the payne was euen with the
synne þ̄ I went about the selling of
Joseph. And now my chyldren/let
euery one of you loue his brother/
& take hatred out of our hertes/ lo-
uinge one a nother in Dede: word &
thought of your soule. For I befor
þ̄ face of our fader Jacob did speke
peceably to Joseph & whā I went
forth/the spyrit of hatred dyd de-
ken my vnderstandyng & dyd tro-
ble my soule to kyl him:therfoze lo-
ue you one a nother from the hert/
and if any mā trespace agaynst the
speake peceably to him/puttyng a-
way the venym of hatred & hold
no discepte in thy soule. And if he
cōfesse & be penitent/forgyue hym
& if he denye/ contēd not with hym
lest þ̄ he sweare & make the to synne
Double. Let no stranger here your
secret in contencion/lest he be chaū-
ged


The Testament of Gad.

Ged & hate the & werke some greet
mischeyf agaynst the. For many ty
mes he wyll speke craftely to the
oz he wyll serch y for som euyl pur
pose / to pyke som venym out of the
If thā he be a thamyd & whē he is
rebuked do rest / thā set hym not for
ward: for whē he denyeth he is pe
nitēt / that he shuld trespase no mo
re agaynst the / but he wyl honor y
and fere the and be peaceable. And
if he be vnthamefast & prouoke the
to malyce / thā take vengeaunce with
all thy hert to god: if any prosper
more thē you be not sorry for it / but
pray hertely for hym y he may per
fitly prospere: for may chance it is
expediēt so for you / and if he be no
re exalted / tnyue not / remēbrynge
that all fleshy shall dye. But syng
you hymnes vnto y lord which gy
ueth good & profitable things to al
men

The testament of God
Men: Serche you the iudgements
of the lord and so he wyl mitigat &
quiet thy counsell. But if any be ma-
de ryche of euill begoten goodes/ as
was Elau the brother of my fathes
counet not to folow hi / for you shall
take y^e which god hath apoynted
you/ for other he wyl take away y^e
which is euell begoten fro the euell
or he wyl leue it to them if they re-
pent for to the impenitent he wyl ke-
pe it vnto euerlastyng punishement
for the poore man abundant in all
thynges gyueth thanke to the lord
and he is made ryche among al meⁿ
for he hath not the wycked prayer
of y^e poeple. Therfore take you ha-
tered a way from your soules/ and
loue you on a nother in y^e ryghtnes
of the hert. And comaund you your
chylderen also/ that they hono^r the
tribes of iudas & leuy/ for the lord
shall

The testament of Aser
shall make the saupour of Isaacell
spring forth of them. For I know
that in the end your chyldren shall
go from them / and they shall be in
all destruction / unhappynes & cor-
ruption byfore the lord. And he re-
sting a whyle did say a geyne. My
chyldren here youre father / and bu-
rye me bysypde my fathers & he lye
spage by hys fete dyd rest in peas
And after v. yerres was past they
dyd translate hym / and layde hym
in Ebron with his fathers.

The Testament of the Patri-
arch Aser / of the two faces
of malyce and vertew.

 He coppe of y testamēt
of Aser which he spake
to his chyldren in the
hundzeth and twenty
yere of his lyfe, yet be-
yng in good helth / he sayd vnto the
My chyl-

The Testament of Asa.

My chyldren here your father Asa
set / & I shal shew you al thing y is
right byfore god. The lord did ge
ue. ii. ways vnto y chyldre of men /
ii. counsels and. ii. actes / two places
& two endes / & therfor al twoes be
one: & contrarie wyse there be two
waeyes of good and of euyl / and
there be two counsels in our brestes
whych ether cōstrayneth vs to ho
nestie or to vncleynnes / therefore if
a man be led vnto goodnes all hys
actes be occupied a bout rightwys
nes / & if he trespas any thyng / yet
he repenteth stryght way. For he
doth thynke vpon ryghtwysnes / &
casting a way malys / straight way
doth correct his synnes / and taketh
away y malis of his mynd. But if
his counsell declone to wardes euyl /
than euery acte of hys is in ma
lyce / and he putteth back good and
taketh

The testament of Aler

lakyth euyl/ordayned so to do bnd
der hys mayster Belyar. And all
thongh it be good that he doth in
deede he tozynth it in to malyce: for
when he begynneth to do any good
thing/he doth byng the end of his
doynge to som myscheuouse worke:
for the tresor of y deuyl is a spy
ryt full of pnyciouse benym. Ther
fore his soule doth say that euyl is
a boue the good. And he dothe cast
the end of the thyng all to malyce.

There is som man y hath no mer
cy of hym that workyth malyce a
gainst hym/ & he hath a double face
but it is all to gether pernicious.

And there is som man that louyth
vngtraciosnes/lykewyse that is all
way in malyce/ for he despyth to
dye for the euyl for y euylnes sake
And it is manifest of hym that he
is of a double face. But hys act is
all to

The testament of Aser
all to gether nought. And malycie
beyng as it were loue/hydyng euil
in vnder coloz of a good name/ but
the end of y act corrupth it to euil
A nother slealyth/ doth iniustly, is
couetise & hath no pety of the poore
he hath a double face and that is
al perniciousse / beyng couetysse to
ward hys neybours he dothe pros
uoke god to anger / & he denyeth
the hyell and hath no mercy ouer y
poore. He doth dispise the lord and
Alyze y mayster of the law agaynst
hym / nor he suffereth not the poore
to rest besyde hym / he doth fyl hys
soule that he may make hys bodye
clean / he doth kyll many that he
may haue pety of a few / that tru
ly is the property of a double face
An other doth adultery and forni
cation and doth abstayn from cer
tayne meates / so fastyng he doth
nought

The Testament of Aſec.

nought / that by hys power and
eyches doth trouble many men
curſedſpe. And an euill conſcypens
makyth conimaundementes / and
that is of a double face / but it is
all nought. Suche be as ſwyne
and hares / for of the one half they
be clene : but in deede they be vncle
ne. Thertore you my chylderen
be not you made lyke vnto themſ
haupng a double face of goodnes &
malyce / but ſtick onlpe to goodnes
for god dothe teſt in hys and men
beſpe hys. But fle malyce and kyl
the deuyl in your good dedes for
they that be of a double face / ſerue
not god but theyz owne luſtes that
they may pleace Velpar & the that
be lyke them ſelf. But the men of
Edom / and which be of one face / all
though of them / which haue a dou-
ble face / they be thought to ſyn / yet

C

The testament of Aser
they be iuste byfore god. For ma-
ny that do kill wycked persones do
two workes / Euyll by good and
that is all together good : for he
that pluckyth euyl vp by the rotes
he doth destroy it. Ther is one that
doth hate an other that is mercy-
full ; by cause he is an adulter or a
cheate / he seemyth to be of a double
face but al his work is good / for he
folowyth the wyl of the lord / not re-
gardyng that which seemyth good
whan it is euyl in dede. An other
wyl see no good day with lecher-
ouse persons lest he shuld fylle the
spot his owne soule / & he seemyth
to be of a double face / but his wor-
ke is all good / such be lyke to wild
roos and hertes bycause customa-
bly they be wyld : they seme buclen
but they be all clean for they walke
in the seal of god goyng back from

The testament of Aler

those thynges which god doth for-
byd by his commaundementes / ha-
tyng them / and they kyl the euill
by good. Therfore se my chyldren
how there be .ii. in al thynges / one
agairst one / and one vnder one is
hydde : deth folowyth lyfe / stande
praysse / nyght day / & darcknesse fol-
lowyth lyght. But all thynges are
vnder day and lyfe which be tust /
Therfore euer lastyng lyfe is bet-
ter than deth / and it is not good to
call treuth false / nor ryght vntpyght
for euery treuth is vnder lyght /
lykewyse as all thynges be vnder
god. I haue prouyd all these thyn-
ges in my lyfe and haue not erred
from the truyth of the lord / and I
haue sought for the comaundemen-
tes of the hvest / wyth all maner of
streyntgh / walkyng after one face
in goodnes. Therfore my chyldre.

The testament of Alee

Take you hede vpon the commande-
mentes of the lord accordynge to
one face / and folow the treuth, / for
they that be of a dowble face / shall
haue dowble punyshement / for the
spyte of hatred doth hate a man
that valyantly doth fyght. Kepe
you the commaundementes of the
lord / & regarde not euill as good
but loke vpon that whych is ver-
trewly good. in dede / and take hede
of this in all the comaundementes of
the lord / that you toze you to hym
and rest in hym / for the endes of me
do shew their ryghtwysnes. And
marke you a fundre whiche be the
angeis of the lord and sathan. For
if you cleue vnto euill spytes /
your soule shall be troublid of a pe-
nicious spyte to whom you ser-
ue in concupiscences and euill wor-
kes But if peccably you wil know

The testament of Aſer
the angell of peace in ioye, he ſhal
confort you in your lyfe. My chyl
deren be not you lyke Sodom
which knewe not the angels, and
dyed worlde with out ende. For I
do know that you ſhall ſynne / and
ſhall be gyuen in to the handes of
your enemyes / your lande ſhal be
deſolate / & you ſhall be ſcattered
into the.iiii. corners of the earthe
and you ſhall be diſpyſed in the ty
me of your baniſhment / lyke un
proſitable water / vnto that tyme
that the beſt ſhall byſet the world
and he ſhal come as a man and eat
and drynke with men. And in ſys
lens breake the dragons hede / he
ſhall ſaue Iſrael and all gentyls
by water / and he ſhal be god bydde
in man. Therfore tel you your chyl
deren theſe thynges / that they for
gette not the lawe of the lord that

The Testament of Aser

is wrytyn in the tables of heuens
For the tyme shall come that they
shall not beleue in the lawe of the
lord. And you lyuing vngodly shall
do vngodly thynges agaynst god/
not regardynge the lawe of god/
but the commandementes and tra-
ditions of men. And for that cause
shall you be scattered a brode lyke
as Gad and Dan your bretheren
which dyd not know their trybes
their regions / and their tonge.
But god shall gather you in the
fayth / for the hope sake of his mer-
cy / for Abraham Isaac and Jacob
Whan he had sayd these thynges
he gaue them commandementes
saynge. Bury me in Hebron / & he
dred slepyng in a good slepe.
And after thes thynges his chyl-
deren dyd as he comaunded them
And they brought hym backe and

To the Christen redar
buryd hym wpth hys fathers.

Finis

To the Christen redar

O Good christen man / that on
christe dothe beleue
Malpce expell cleane out of thy
mynde.

For that odyble syn / Doth god sore
greue.

Agaynst hym and his worde it is
moſte vnkynde.

¶ Yt ſelled Joſeph / and chriſt put
to deade.

Ye and hym in hys mebares ſyll
doth crucifye.

Pray chriſt from God / all malpce
he may wede.

And crye to his maker / mea culpa
peccauit

To the Chyrtten redar

I Than Ioseph wyll loue his bre
thre / if they seke no more his blode.
And indew them with welthe and
all prosperite.

The kyng to hys comens / wyll
thynke he can not be to good.

Yf they obey hym in god with all
humylte.

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Olde bayly in Saynt
Sepulchres pa
riss / by me
Rychard
Lant.

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